

A Theoretical Review of the Formation of Religious Character in Early Childhood through the Method of Storytelling about the Prophets

Sri Widianti¹, Mufassirul Alam²

^{1,2} Universitas PTIQ Jakarta, Indonesia

e-mail: *sriwidianti499@gmail.com, mufassirulalam@ptiq.ac.id

ARTICLE INFO

Article history:

Received: January 15, 2026

Accepted: February 20, 2026

Available online on:

February 22, 2026

Keywords:

Religious Characters, Stories of Prophets, Early Childhood, Library Studies

Copyright ©2026 by Authors.

Published by Universitas

Muhammadiyah Tangerang

ABSTRACT

The formation of religious character is crucial to protect children from moral degradation from an early age. This study aims to analyze the theoretical relevance of the method of storytelling about prophets to the development of children's character. Using a descriptive qualitative method of literature study, this study analyzed 20 primary literature sources consisting of accredited journals, tafsir books, and developmental psychology books. Data analysis used content analysis with four stages of reduction to synthesis. The results showed a 100% level of theoretical relevance between the storytelling method and children's psychological needs, which included four main dimensions: cognitive, affective, social, and spiritual. The data showed that the integration of moral messages through prophetic stories was consistently able to touch on all aspects of development in an integrated manner. It was concluded that the method of storytelling prophetic stories had a very strong pedagogical foundation and was effective as an instrument for internalizing religious

character values in early childhood.

Introduction

The formation of religious character in early childhood has a very important urgency in order to lay a strong moral and spiritual foundation for children's self-development (Zulfa et al., 2024). Religious values instilled from an early age serve as the main foundation that guides children to understand the difference between good and bad behavior, as well as to form a sense of social responsibility (Ananda, 2017). The cultivation of religious character is becoming increasingly relevant in facing the challenges of changing times and moral degradation that occur due to the rapid development of technology and information flows (Afni et al., 2025). By having a strong character base, children will grow up to be individuals with noble character, responsibility, and piety to God.

A strong religious character will be the moral and spiritual foundation that guides children in living their daily lives. Religion not only provides a comprehensive view of life, but also instills true life goals, so that children can understand their roles and responsibilities in social life (Sabrina et al., 2021). By having a deep understanding of religious values, children will be able to distinguish between good and bad behavior based on religious teachings, which is important to fortify themselves from negative environmental influences, such as the abuse of technology and uncontrolled flow of information.

Furthermore, the formation of religious character contributes to the

development of noble morals, because the religious character of children includes affection, responsibility, and respect for others, which can be cultivated through positive examples of parents and teachers, religious stories, and religious activities that actively involve children (Jannah, 2023). This method helps children internalize religious teachings in a natural and fun way. Religious character is an important provision for children to face the changing times, encouraging them to behave well and worship both at school and at home. The formation of this character not only affects the individual development of children, but also supports the creation of a society with good morals (Muslimin & Cahyati, 2022). The prophet's storytelling method, which is loaded with the values of honesty, patience, courage, and compassion, provides a concrete example for children to understand and apply moral messages in daily life.

The storytelling method not only functions as a means of instilling value, but also as a medium for developing language, communication, and creative thinking skills in children (Arnianti, 2019). Through listening to and responding to the prophet's stories, children can improve their listening skills, enrich vocabulary, and practice speaking skills. This process also stimulates the imagination and creativity of the child, which is very important in their developmental stage. Thus, the prophet's storytelling method is not only effective in instilling the values of religious character, but also contributes to the development of the cognitive, linguistic, and social aspects of early childhood as a whole.

The learning of religious character in early childhood is a phenomenon that reflects the concrete reality in the field, where efforts to instill moral and religious values have become an integral part of the child's education process. This phenomenon is reflected in various learning activities carried out in the family and school environment, such as the habit of reading prayers, practicing simple worship, listening to the stories of the prophet, and the introduction of religious teachings that are adapted to the development of the child's age (Asnaeni et al., 2023). These activities are designed to instill a fundamental understanding of the values of goodness and religious teachings that will later become provisions for children in facing the increasingly complex challenges of life.

Behind the positive development, the formation of children's religious character faces challenges such as the negative influence of the media, limited parental time and attention, and lack of coordination between home and school. The early childhood curriculum is often inadequate, so religious character learning tends to be formalistic (Nikmah, 2023). Changes in social values also make children vulnerable to information that is contrary to religious teachings. Therefore, learning strategies need to be comprehensive, contextual, and involve the active role of family, school, and community.

A number of previous studies have shown the effectiveness of the prophet's storytelling method in instilling character values in early childhood. (Widyaningsih, 2022) emphasized that the storytelling

method that raises the stories of the prophets is able to instill characters such as patience, honesty, religious, humility, and forgiveness. These values arise as a result of the example shown in the story being told. The same thing was also expressed by (Maula & Parapat, 2018), who highlighted how the story of the Prophet Ayyub (a.s.) can inspire children to internalize religious characters, especially the value of patience and steadfastness of faith.

Although these studies reveal the benefits and success of the prophet's storytelling method in the learning of religious characters, research gaps can still be found. Most of the existing research places more emphasis on the practical aspects and implementation of storytelling methods, such as direct observation of children's responses and their influence on character development. However, studies that in-depth examine the theoretical concept of the formation of religious character through the method of telling the prophet's story, especially those that integrate educational theory, developmental psychology, and religious studies, are still limited. This research aims to explore the theoretical concept of the formation of early childhood religious character through the prophet's storytelling method, as well as examine the relevance of educational theories and developmental psychology with the practice of storytelling methods in the context of religious character cultivation. Thus, this research is expected to make a more in-depth conceptual contribution to the development of religious character learning based on prophetic stories for early childhood.

Methods

This research is included in the type of descriptive qualitative research using the library research method. The qualitative approach was chosen because this study aims to describe in depth the concept of religious character formation in early childhood through the prophet's storytelling method, based on an understanding of educational theories, developmental psychology, and religious teachings contained in various scientific literature. The descriptive nature of this study is intended to provide a systematic and comprehensive picture of the relationship between the method of telling the prophet's story and the formation of children's religious character, not to test hypotheses or look for causal relationships as in quantitative research.

The data sources used in this study are secondary data obtained from various literatures, including books on Islamic education theory, child development psychology, books of tafsir, hadiths, scientific papers, and journals relevant to the theme of early childhood religious character learning and storytelling methods. Data analysis is carried out using content analysis techniques, which are by studying and interpreting the content of the text in depth to identify the main themes related to religious values, the concept of Islamic character, and the method of telling the story of the prophet. The analysis process is carried out through the stages of data reduction, thematic categorization, interpretation of meaning, and synthesis of study results so that a complete conceptual understanding of the formation of early childhood

religious character through the storytelling method is produced.

Result and Discussions

Description of the Theoretical Concept of Early Childhood Religious Character Formation

The formation of religious character in early childhood is a systematic effort to instill moral and spiritual values that are the basis for their life behavior (Nurlina et al., 2024). This religious character includes important aspects such as faith, obedience, honesty, patience, gratitude, compassion, and social responsibility. These values need to be instilled from an early age so that they can be internalized in children and guide them in behaving and behaving well in daily life. Character education must touch the cognitive, affective, and psychomotor realms in order to realize a complete person, which in a religious context means the formation of people with noble and pious character (Hakim & Khadijah, 2020).

The concept of religious character formation is closely related to the theory of child development. According to Piaget, early childhood is in the preoperational stage, where they learn through observation and imitation (Ibda, 2015). In this context, religious character learning must be delivered in a concrete and fun way so that it is easy to understand. Stories about role models in religion, especially the stories of the prophets, became a very effective medium. In addition to providing a real picture of the values of kindness, these stories are also able to attract the attention of children so that the process of internalizing values can

take place more deeply.

Vygotsky's theory is also relevant in discussing the formation of children's religious characters. Vygotsky emphasizes the importance of social interaction in learning, where children learn from the people around them through proximal developmental zones (Churcher et al., 2014). In the context of religious learning, teachers, parents, and peers become models

who provide examples of attitudes and behaviors that are in accordance with religious values. Habits such as praying together, saying greetings, and sharing with friends will naturally cultivate the child's religious character through the process of socialization.

In addition to cognitive and social aspects, the formation of early childhood religious character also touches the affective realm. According to Bloom's theory, the affective realm includes acceptance, response, reward, value organization, and characterization (Adams, 2015). Early childhood needs to experience positive emotional experiences related to religious teachings, such as feeling proud when saying prayers, feeling warmth when listening to prophetic stories, or feeling joy when sharing with friends. This emotional experience will help them internalize religious values as part of their identity.

Islamic education theory also provides an important framework in the formation of children's religious character. According to Al-Ghazali, a good education is an education that fosters noble morals and love for Allah from an early age (Muhibah et al., 2021). Religious character

education is not just about teaching memorization or religious knowledge, but instilling understanding and practice of Islamic values in daily life. Al-Ghazali emphasized the importance of the role models of teachers and parents in instilling good morals, as well as the importance of teaching children about responsibility to Allah and fellow humans (Ritonga &RKT, 2020).

Religious character that is instilled from an early age shapes children into individuals with noble character and spiritual awareness. Erikson emphasized that early childhood psychosocial development is characterized by a search for identity and self-confidence (Orenstein &Lewis, 2022). Religious character learning helps children build a faith and confident identity through the values of honesty, patience, and compassion. The formation of this character is not only through verbal teaching, but also through a supportive environment, such as the habit of prayer, prophetic stories, and mutual respect at home and school.

In addition to the environment, internal factors such as the child's interests, learning readiness, and emotions affect this process. Children who are valued and supported will more easily absorb religious values. Teachers and parents need to create a warm and inclusive atmosphere by providing positive praise and reinforcement. The approach to religious character education must be holistic, combining knowledge, habituation, emotional experience, and social reinforcement. With fun and exemplary strategies, children will grow up to be faithful, responsible, and well-behaved individuals.

Analysis of the Relevance of the Prophet's Storytelling Method

The method of telling the prophet's story has extraordinary power in conveying religious values to early childhood. As a form of narrative communication, stories not only convey messages in an informative way, but also involve children's emotions, imagination, and experiences. The stories of the prophet that are full of moral messages, such as the honesty of the Prophet Muhammad, the patience of the Prophet Ayyub, and the courage of the Prophet Abraham, are able to form the foundation of thinking and behaving in a profound way. The theory of narrative learning by Bruner, (1990) emphasizes that stories have a structure that makes it easier for children to relate moral concepts to real life (Juliharti et al., 2023).

In the context of early childhood development, storytelling methods are highly relevant to their cognitive stages. Based on Piaget's theory of cognitive development, early childhood is in the preoperational stage, where they learn to understand the world through symbols, images, and stories (Ibda, 2015). The story of the prophet which is conveyed in simple language, interesting illustrations, and the repetition of important words will be easy for children to digest and remember. This relevance makes the storytelling method an effective means of introducing complex religious concepts in a simple way.

In addition to being cognitively relevant, the storytelling method also touches the affective realm that is the center of character formation. According to Bloom, strong emotional experiences will help children

internalize the values taught (Juliharti et al., 2023). The prophet's story that arouses children's emotions will instill a deep impression of kindness, example, and courage in facing life's challenges. For example, the story of the Prophet Joseph who remained patient despite suffering betrayal will instill a determination in children.

The storytelling method also strengthens the early childhood socialization process. Vygotsky's theory emphasizes the importance of social interaction in learning, where children learn through adult models and guidance (Vygotsky, 1978). When the teacher or parent reads the story of the prophet, the child not only receives information, but also sees how those values are brought to life through the expressions, intonation, and responses of the person telling the story. This creates an interactive and meaningful learning experience.

The appeal of the storytelling method lies in its ability to attract children's attention. The characteristics of stories that contain conflict, resolution, and moral messages make children actively involved. The colorful story of the prophet, for example of the prophet Moses' journey across the sea, is not only visually appealing but also contains a message of courage and trust in God. This interest helps children focus more and facilitates the process of remembering the moral messages conveyed. In addition to conveying moral messages, storytelling methods also stimulate children's imagination and creativity. According to Gardner's theory of multiple intelligences, early childhood has a wide range of intelligences, including linguistic, visual-spatial, and interpersonal

intelligence (Luft et al., 2022). The storytelling method activates these various intelligences, so that children can understand stories holistically. Children's imaginations will shape the image of the prophetic figures, place themselves in a specific role, and relate the story to their personal experiences.

The story of the prophet is also relevant to the stage of development of children's values and morals. According to Kohlberg, the stage of early childhood moral development is at a preconventional level, where good and bad judgments are based on consequences (Purba, 2022). The prophet's story that shows that good deeds bring happiness and blessings, while bad deeds bring punishment, will form a basic moral understanding that is appropriate to their stage of development. The potential of storytelling methods to form the religious character of early childhood is enormous. Religious character includes the values of faith, obedience, gratitude, patience, and compassion. The prophet's story presents figures who represent these values concretely, so that children have figures who can be used as role models. With the repetition of stories and reinforcement through habituation, children will begin to imitate the behavior of the

prophets and bring them into daily life.

In addition, the method of telling the prophet's story also has the power to build emotional relationships between children, teachers, and parents. Storytelling is not only a process of value transfer, but also builds a warm and affectionate bond. This is in line with Bowlby's

attachment theory, which states that a safe and positive relationship between the child and the caregiver figure will support healthy psychological development (Hardiyanti, 2017). From the perspective of Islamic education, the storytelling method is a pedagogical legacy that has long been used by scholars. Al-Ghazali emphasized the importance of instilling good morals through meaningful stories, which are able to instill faith and noble morals from an early age (Nofik et al., 2023). The stories of the prophets are an effective means to introduce the teachings of Islam in a way that is suitable for children's development and fun.

This analysis confirms that the method of telling the story of the prophet is not only a medium for conveying information, but also a means of forming a comprehensive religious character. The advantage of this method lies in its ability to touch cognitive, affective, and social aspects simultaneously. This makes the storytelling method very relevant in building a solid foundation of religious character in early childhood. Thus, the method of telling the prophet's story has high relevance and great potential as a strategy for learning religious characters. The power of narrative, the appeal of the story, the relevance to the stage of child development, and the strengthening of social relationships make this method not just a storytelling technique, but a holistic approach that touches the child's heart, mind, and behavior. Therefore, the development of the method of telling the prophet's story needs to continue to be encouraged in the practice of early childhood learning.

Concept Synthesis

The integration between religious character theory and the method of telling the prophet's story shows that there is a strong continuity in shaping the personality of early childhood with noble character. Religious character theory emphasizes the importance of instilling the values of faith, patience, honesty, compassion, and social responsibility. These values are introduced not only through verbal teaching, but also through concrete experiences that touch children's emotions and cognition. The method of telling the prophet's story is present as a medium that unites this theory with practice, by presenting a narrative that is rich in meaning and relevant to the stage of child development.

The story of the prophet, as a tangible form of moral and spiritual example, provides children with exemplary figures. This is in line with Bandura's social learning theory which emphasizes the role of modeling in behavior formation. When children hear the story of the prophet, they not only understand religious concepts cognitively, but are also encouraged to imitate the noble attitudes and behaviors played out in the story. This imitation process will be stronger if it is supported by consistent repetition of stories and habituation in the learning environment.

In addition, Piaget's theory of cognitive development supports the relevance of storytelling methods in early childhood learning (Ibda, 2015). Children in the preoperational stage learn through symbols and narratives, so that the story of the prophet conveyed in simple

language and interesting visualizations will make it easier for them to understand religious concepts. This integration allows for the concrete and fun delivery of religious values, thus facilitating the process of internalizing values.

Bloom's affective theory also plays an important role in the formation of religious character (Adams, 2015). A pleasurable emotional experience while listening to stories will help children associate religious values with a sense of joy and pride. When children feel valued and positively reinforced, they will be encouraged to internalize these values and apply them in their daily lives. The integration of affective theory with the prophet's storytelling method creates a synergy between knowledge, attitudes, and behaviors. In the context of Islamic education, this concept of integration has long been taught by scholars. Al-Ghazali, for example, emphasized the importance of moral learning through exemplary stories that are able to inspire and guide children (Syauqy, 2019). The method of telling the story of the prophet is not only the transfer of religious knowledge, but also a strategy of instilling moral values and forming characters that touch the heart. This makes the storytelling method an approach that is in line with Islamic teachings and the psychological development of children.

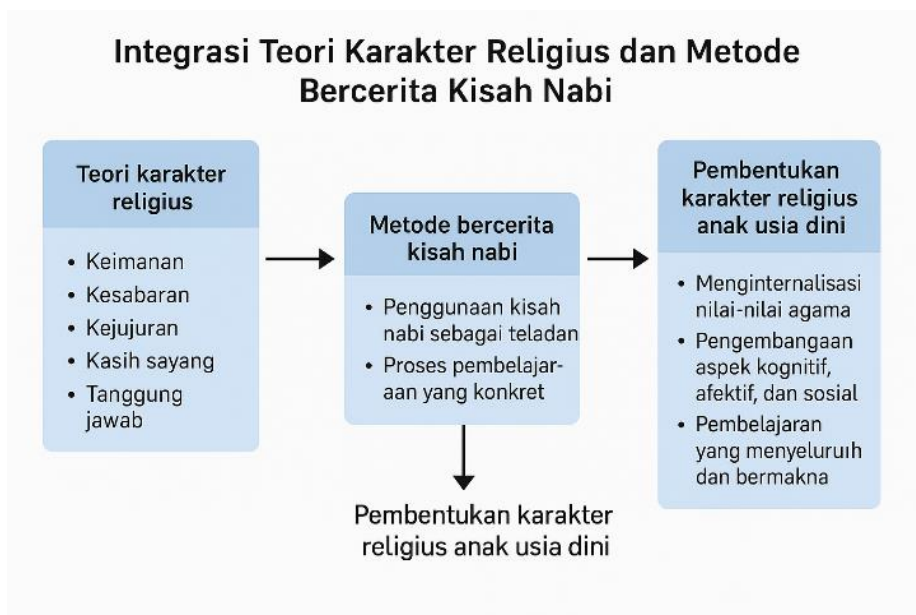
This integration has significant theoretical implications for the development of religious character learning models. The theories underlying the concept of religious character need to be contextualized in learning practices that are appropriate to children's development. The

method of telling the story of the prophet offers a model that is not only theoretically relevant, but also practical and applicative. With this approach, the formation of children's character becomes more comprehensive, touching cognitive, affective, and social aspects. The practical implication is that teachers and parents need to utilize the storytelling method as a fun, interactive, and meaningful learning strategy. The use of visual media, dolls, or picture books will add to the appeal of the story. In addition, the child's involvement in simple discussions after the story will help them understand and internalize the moral message being conveyed. This kind of learning will build critical thinking skills and children's confidence.

Furthermore, a supportive and consistent learning environment is essential. Schools and families need to collaborate in instilling religious values through habituation and positive reinforcement. An environment full of affection and good examples will make it easier for children to apply the values learned. This will create continuity between the theory taught, the story told, and the practice in daily life. In-depth analysis shows that the method of telling the prophet's story is not only a medium for conveying moral messages, but also a means of developing a comprehensive religious character. This method includes a learning process that involves cognitive, affective, social, and spiritual aspects in an integrated manner. Thus, the integration between religious character theory and prophetic storytelling methods becomes an effective and relevant learning model for early childhood.

Based on this study, it can be concluded that the development of early childhood religious character through the method of telling prophetic stories not only has a strong theoretical basis, but also offers learning practices that are contextual, fun, and touch on various aspects of child development. This confirms that this approach should be adopted more widely in early childhood education, both in the school and family environment, to form a generation with noble character and strong faith.

Figure 1. Integration of religious character theory and the method of narrating the stories of the prophets



Conclusion

Based on the results of the study, it can be concluded that the formation of religious character in early childhood through the method of telling prophetic stories has a strong theoretical basis and high

relevance to educational theories and developmental psychology. The integration of religious character theory with the prophet's storytelling method creates a learning approach that touches on the cognitive, affective, social, and spiritual aspects of children in an integrated manner. Storytelling methods accompanied by deep moral messages, concrete value instilling, and positive social interaction have been proven to instill religious character in early childhood. This finding answers the formulation of the research problem, by emphasizing that the method of telling the story of the prophet is not only a means of conveying religious messages, but also an effective and comprehensive learning strategy in the formation of religious character in early childhood.

References

- Adams, N. E. (2015). Bloom's taxonomy of cognitive learning objectives. *Journal of the Medical Library Association: JMLA*, 103(3), 152–153. <https://doi.org/10.3163/1536-5050.103.3.010>
- Afni, N., Arifa, A., & Sari, H. P. (2025). The Role of Islamic Education in Shaping the Religious Character of Students in the Era of the Industrial Revolution 4.0. *QOSIM: Journal of Social Education & Humanities*, 3(2), 531–540. <https://doi.org/10.61104/JQ.V3I2.935>
- Ananda, R. (2017). Implementation of Moral and Religious Values in Early Childhood. *Journal of Obsession: Journal of Early Childhood Education*, 1(1), 19–31. <https://doi.org/10.31004/OBSESI.V1I1.28>
- Arnianti. (2019). The Use of the Storytelling Method with Audio Visual Media in Group A to Improve Language Skills. *NUSANTARA*, 1(2), 164–186. <https://doi.org/10.36088/NUSANTARA.V1I2.1469>
- Asnaeni, S., Asriati, St., & Siska. (2023). Instilling Religious Character Values through Refraction of Morning Activity in Early Childhood. *Journal of Obsession: Journal of Early Childhood Education*, 7(5),

- 5495–5505. <https://doi.org/10.31004/OBSESI.V7I5.5071>
- Churcher, K. M. A., Downs, E., & Tewksbury, D. (2014). Friendings " Vygotsky: A Social Constructivist Pedagogy of Knowledge Building Through Classroom Social Media Use. *The Journal of Effective Teaching*, 14(1), 33–50.
- Hakim, R., & Khadijah. (2020). Development of Islamic Education with a Goal Perspective. *Murabby: Journal of Islamic Education*, 3(2), 194–214.
- Hardiyanti, D. (2017). The process of formation of attachment in babies. *Education*, 2(2), 1–10. <https://ejournal.ivet.ac.id/index.php/pawiyatan/article/view/560>
- Ibda, F. (2015). Cognitive Development: Jean Piaget's Theory. *INTELLECTUALITY*, 2(1), 27–38.
- Jannah, A. (2023). The Role of Islamic Religious Education in Fostering the Religious Character of Elementary School Students. *Pendas : Scientific Journal of Basic Education*, 8(2), 2758–2771. <https://doi.org/10.23969/JP.V8I2.10090>
- Juliharti, L., Fitria, Y., & Amini, R. (2023). An analysis of Bruner's learning theory on the higher-level thinking of elementary school students. *Literacy: Scientific Journal of Language Education, Indonesian and Regional Literature*, 13(2), 750–759. <https://doi.org/10.23969/LITERASI.V13I2.8221>
- Luft, J. A., Jeong, S., Idsardi, R., & Gardner, G. (2022). Literature Reviews, Theoretical Frameworks, and Conceptual Frameworks: An Introduction for New Biology Education Researchers. *CBE Life Sciences Education*, 21(3), rm33. <https://doi.org/10.1187/CBE.21-05-0134/ASSET/IMAGES/LARGE/CBE-21-RM33-G001.JPEG>
- Maula, I., & Parapat, A. (2018). Cultivating Religious Character in Early Childhood through the Story of the Prophet Ayyub a.s. *Annual Conference on Islamic Early Childhood Education (ACIECE)*, 3, 129–140. <https://conference.uin-suka.ac.id/index.php/aciece/article/view/91>
- Muhibah, S., Ridwan, I., Najmudin, N., & Aziz, A. (2021). TRAIN CHILDREN'S CHARACTER EDUCATION IN THE PERSPECTIVE OF IMAM AL-GHAZALI. *Journal of Character Education JAWARA*

- (Honest, Fair, Authoritative, Trustworthy, Religious, Accountable), 7(1).
<https://jurnal.untirta.ac.id/index.php/JAWARA/article/view/11607>
- Muslimin, & Cahyati, N. I. (2022). Strategies for Forming Religious Character in Children in the 21st Century Era in the Perspective of the Qur'an. *PREMIERE: Journal of Islamic Elementary Education*, 4(2), 51–66. <https://doi.org/10.51675/JP.V4I2.696>
- Nikmah, F. (2023). Early Childhood Religious Character Education in the Digital Era in the Perspective of the Qur'an. *Golden Ink: Journal of Early Childhood Islamic Education*, 2(1), 1–14. <https://doi.org/10.35878/TINTAEMAS.V2I1.678>
- Nofik, K., Education, K., Islam, K., West, D., Studies, :, Thought, K., Al-Ghazali, I., Thomas, D., Al-Manar, L., Communication, J., Hasan, N., & Cholid, N. (2023). The Conception of Islamic and Western Character Education: A Comparative Study of the Thought of Imam Al-Ghazali and Thomas Lickona. *AL-MANAR : Journal of Islamic Communication and Education*, 12(2), 66–78. <https://doi.org/10.36668/JAL.V12I2.543>
- Nurlina, Halima, H., Selman, H., Muallimah, M., Usman, U., & Amalia, W. O. S. (2024). Integration of Religious Values in Early Childhood Character Education. *ULIL ALBAB : Multidisciplinary Scientific Journal*, 3(10), 252–260. <https://doi.org/10.56799/IIM.V3I10.5253>
- Orenstein, G. A., & Lewis, L. (2022). Erikson's Stages of Psychosocial Development. *StatPearls*, 179–184. <https://doi.org/10.1002/9781119547143.ch31>
- Purba, R. T. (2022). Moral development according to Kohlberg and its implementation in a Christian perspective to the moral education of children in elementary school. *Aletheia Christian Educators Journal*, 3(1), 11–20.
- Ritonga, A. A., & Rkt, L. H. (2020). INSTILLING CHARACTER VALUES ACCORDING TO IMAM AL-GHAZALI IN THE BOOK OF MINHAJUL ABIDIN. *Tazkiya: Journal of Islamic Education*, 8(2), 2086–4191. <https://doi.org/10.30829/TAZ.V8I2.568>
- Sabrina, U., Ardianti, S. D., & Ermawati, D. (2021). Obstacles in Cultivating Religious Character of Elementary School-Age

- Children During the Covid 19 Pandemic. *EDUCATIVE: JOURNAL OF EDUCATIONAL SCIENCES*, 3(5), 3079–3089. <https://doi.org/10.31004/EDUKATIF.V3I5.1233>
- Syauqy, A. (2019). al-Ghazali's thoughts on Islamic Education and its Relevance to Islamic Education in Madrasahs. UIN Syarif Hidayatullah .
- Vygotsky, L. (1978). *Mind in Society: The Development of Higher Psychological Processes*. MA: Harvard University Press.
- Widyaningsih, B. (2022). Instilling character values through storytelling using the Prophet's story in early childhood. *Journal of Early Childhood Education*, 1(1). <https://jurnal.stitihsanulfikri.ac.id/index.php/eciej/article/view/46>
- Zulfa, N. A., Sutrisno, S., & Sari, N. (2024). Early Childhood Islamic Character Formation: An Overview of the Role of Educators. *Children: Journal of Child Research*, 1(4), 153–163. <https://doi.org/10.21107/NJCR.V1I4.82>